





NEW YORK, SATURDAY, OCT. 6, 1855.

## CORRECTED BUT NOT CORRECT.

"THE CHRISTIAN SPIRITUALIST.—This paper takes us to task for an error which we unintentionally committed a few weeks since in some remarks of ours upon the head-quarters of Spiritualism, known as 'Koons' Rooms' in Ohio. We stated that the editor of the *N. E. Spiritualist* was the author of the remarks upon which we commented, when it was a correspondent of that paper, named Fowler, who made them. We make this correction, slight as it is, to satisfy the editor of the *Christian Spiritualist*, who, by the way, introduces into his article in reply to the testimony of Mr. John M. Kinney, of Lawton, Mich., to prove the truth of his theory. Mr. Kinney, it seems, has visited Koons' Rooms, and in his letter to the *N. E. Spiritualist*, fully and heartily endorses all the wonders which he saw there as actual verities—as the work of Spirits, and nothing else; and thinks Mr. Fowler's conclusions exhibit "the wildness and chimerical condition of his mind."

"This leaves the case in the condition of the celebrated one before the Dutch justice, when one set of witnesses swore that they saw the prisoner steal the article in question, and another set swore that they didn't see him steal it. So with the testimony of these two witnesses in the *N. E. Spiritualist*; one testifies that he actually caught hold of a coat sleeve on the arm of a pretended Spirit, and the other didn't get hold of the coat sleeve at all."

We copy this article entire from the Christian Secretary of Sept. 28th, that the reader may see to what extent the editor of that paper appreciates the propriety of telling the *exact truth*, and the spirit in which he attempts to atone "for the wrong he has done."

Doubtless, in our humble and unpopular state, we should be grateful even for the crumbs of courtesy that may chance to fall from the worldly wise and external theologian—the more so as the writer was so kind and respectful as to make the correction "to satisfy the editor of the *Christian Spiritualist*."

Doubt not, good sir, we appreciate the effort, and understand the motive, but would have had a much higher opinion of the one and the other, had the correction been made at the suggestion of justice, and to satisfy the demands of truth. As it is, the correction is far from satisfactory—for the Spirit, and make up of the previous article—was such, that a mere change of names is not the extent of the amendment necessary, if the writer wished to do exact justice to all concerned.

But letting that pass, we come to the article before us, which has two items, at least, that need correction.

1st. It is not true that "Koons' Rooms," in any sense, is "the head-quarters of Spiritualism," since the manifestations are so general as to ignore all speciality of time or place, excepting when particular appointments are made for holding Circles. This, the editor of the "Christian Secretary" should have known, for in the original article from which he quoted, it was distinctly stated that the question, "whether Spirits do or do not manifest themselves at a particular locality," was not, and "is not of sufficient importance to justify" a discussion, that must from the nature of the case be personal, and therefore offensive.

In sight of this statement, we are at loss to comprehend the necessity for thus localizing Spiritualism, without we find it in the generous and Christian intention of the writer, who wished to dispose of Spiritualism at one fell swoop.

2d. Nor is it true that "the *etc.*" is "in the condition of the celebrated one before the Dutch justice"—since Spiritualism, instead of two, brings forward two millions of witnesses to speak of what they "know, and testify to what they have seen." And the same is measurably true of "Koons' Rooms"—for while Mr. Fowler gives testimony against the manifestations at the Rooms, dozens, if not hundreds, can be found, who, with equal opportunities for investigating the same, give voluntary testimony in favor of the truthfulness and Spirituality of these manifestations.

This, also, the editor of the "Christian Secretary" should have known, for we have published "letters," "committee reports," and individual statements in the Christian Spiritualist, on the manifestations at "Koons' Rooms," which the Christian Secretary has had in "exchange" from near the commencement of its publication.

But we will apply the logic of this writer to Christianity, in order to test its value and reliability.

In the third century, Origen, a venerable father in the Church, contending for "the faith once delivered to the saints"—he being an earnest and learned Controversialist—reports the sayings of a skeptical opponent—one Celsus by name—who makes Christianity a very different sort of thing from that represented by this learned and pious father—both having the same facts from which to reason. According to the logic before us, therefore, Christianity is still a very problematical revelation, although tens of thousands are ready and willing to give why and wherefore for the varieties of Christ's history.

It may be we have occupied more room with this correction, than either the logic, style, or wit of the article entitled it to; but we have an educational, as well as an explanatory purpose, in our remarks, and we hope they will suggest to the editor of the Christian Secretary the propriety of mending his logic and altering his habits of thought, as bearing "false witness against your neighbor" is not only condemned by the "deologue," but avoided by all well bred persons, who wish for intellectual and social intercourse with their fellows.

And these results are desirable, not only on the score of social comity, but because they tend to hasten the advent of a practical brotherhood among men, "when all shall be parts of one stupendous whole," and "every one members one of another." While, therefore, the Church man, and the theological editor may be sensitive to, and with an honest earnestness seek for the overthrow, of any system that seems to be antagonistic to the purity of the religion of Jesus, it nevertheless becomes him to be wise in his methods and harmless in his issues, lest in his wild and self-conceited zeal he makes divisions and develops forces where there should be but unity and friends.

We make these reflections not so much for the benefit of the editor of the "Christian Secretary" as for that class of readers who are ever ready to see and sensitive to feel any criticism that may be made on the wide gulf of inconsistency that separates the professing from the actual and practical disciple of Jesus; for we would have all such know that we find no pleasure in convicting any man, in or out of the Church, of error. Still, side-issues, false or partial statements, burlesque representations, and caricature must be met and put down by the cool but convincing authority of sense and logic, let those suffer who may in the conflict, for truth is of much more importance than any individual, class, or party.

We should be pleased, however, to harmonize with any class of intelligent and truth-loving men, be they in or out of the Church, who with singleness of purpose will investigate the phenomena of Spiritualism with reference to its religious and scientific bearings; but the frivolous worldling nor the fanatical Churchman need not think that the sneer of the one, or the bigoted misrepresentations of the other, will interfere with the determined purpose of the conscientious though unpopular Spiritualist.

## LECTURES ON SPIRITUALISM.

The lecturing season is about to commence, and doubtless there will be the usual attractions at our Lyceums, Halls, &c., to interest those who may attend. And this is as it should be, for the lectures should be interesting and also instructive.—Heretofore, however, the majority of our popular lecturers have aimed more at the former than the latter, and as a consequence, the lecturing system has been losing ground in some of our cities, and will continue to lose caste, until new phases of thought and other than mere popular and entertaining questions are permitted to be discussed and analyzed before the public. We are pleased to see, therefore, that the friends of Spiritualism in Boston, have resolved on giving the *pros and cons* of the subject to the public, in a course of lectures this winter. The committee has been appointed, and the following is what is proposed:

"It is proposed by the committee to arrange for a course of Lectures on Spiritualism, to be given on Sunday afternoons and evenings in the Music Hall, by the ablest minds who can be brought into the field, on both sides of the question—thus presenting the subject before the citizens of Boston as has never yet been done. This they will do provided their intention is properly seconded by those interested in this great question. The friends of investigation in this matter may therefore expect to be called upon speedily for a substantial expression of their interest, in the form of a subscription to tickets for such a course of lectures. We trust all will be ready to respond with heartiness."—*N. E. Spiritualist*.

Now this looks like being in earnest, and will address itself to every one interested in the investigation and spread of true Spiritualism. This method of testing Spiritualism, while it will tend to harmonize and popularize the subject matter of Spirit-intercourse, must inspire confidence in its candid and independent reliance on the majesty of truth, and effect a happy and desirable change in the *favoritism* so popular in the lecturing system of the age. What will the friends of New York do to second such an effort? Will they co-operate with, and get up a like course of lectures in this city? We ask these questions, as we have no doubt, but the Tabernacle, could it be had for the occasion, would be well attended during such a course of lectures. We hope the Boston movement will be suggestive to the friends of progress in most of the cities and large towns of the Union, as the facts of Spiritualism need not only popular discussion, but rigid analysis before they can associate or harmonize with the acknowledged truths of history, theology and science.

## J. H. FOWLER.

This Brother, in a note to the editor of the *N. E. Spiritualist*, complains of the remarks made and the reasons given for the non-publication of his entire article on the manifestations at "Koons' Rooms;" and as we copied a part of those remarks, most cheerfully do we insert so much of the article as is necessary to a correction of our statement. Quoting from the remarks of the editor of the *N. E. Spiritualist*, he says:

"You say, in italics, 'The opinion of one, who deems since he has come away, that the evidence of his own senses compelled him to admit when on the spot, will not be esteemed of much value on any point.' If you will turn to the place in my article to which you refer, you will see that I have since denied nothing which the evidence of my senses compelled me to admit. I heard certain sounds. My feelings had been wrought upon by the circumstances of the day. The parents of the deceased child were present; Mr. Koons was their brother. The thought of deception on this subject, under these circumstances, seemed too horrible. I could not entertain it. Hence, from my feelings—not 'from the evidence of my senses'—I was compelled to admit what I afterwards doubted, viz, that things were done in a certain way, by certain means—not that the things were done—but, that they were done as I then supposed, I admitted, or, as you say, was at the time compelled to admit, by my feelings, what the evidence of my senses, on reflection, loudly denied."

This is Bro. Fowler's comment on Bro. Newton's criticism; and as an explanation of his feelings and consciousness at the time of his investigation, it must be considered of primary importance.

Here we might end our notice, did not Bro. Fowler make us conspicuous by the following:

"I see Bro. Toobey has copied your remarks. If he sees they are unjust, he will make the proper correction. He speaks of the 'idiosyncrasy' of my method of investigation. I never sat in a circle with him but once; then I was conscious of no singularity, except my special care not to be deceived. I have since wished I had been still more careful. I admit this was singular, and called forth several remarks from different members of the circle, who were so ready to receive and believe, that I had been disposed, they could have been egregiously imposed upon and delighted."

Our offence seems to be in having ventured an opinion as to the "idiosyncrasy" of Bro. Fowler's "method of investigating," having been in but one circle with him. Now it may be presumption in us, but we think it is hardly necessary to spend many evenings with Bro. Fowler without having a decided conviction that his "idiosyncrasy" is both marked and peculiar.

Whether we have had sufficient time to study the detail of Bro. F.'s character or not may be a question; but in our intercourse with him, in conversation meetings, family Circles, and elsewhere, we had but one impression of Bro. F.'s "idiosyncrasy," which was in no wise modified by his "method" or "is *idiosyncrasy*" in his investigations we have no doubt; but he should, and probably does know, that a man's manner is not always a prominent part of his "self-knowledge;" so that while his manner and intentions may be unexceptionable, his manner and method may be for many reasons objectionable. And this was the case in the Circle referred to; for Bro. Fowler, without any knowledge of the members, the previous investigations, or tests instituted by them, commenced, soon after his introduction to the Circle, an explanation of his *method*, which the Circle, through courtesy, adopted for the evening. Bro. Fowler marking the paper before it was put under the table, and identifying it when taken up,—he being the only person that had aught to do with the series of tests instituted. Yet in this extract he wishes he had been still more careful! But as it forms no part of our business to criticize this Brother or any one else for his "idiosyncrasy of method," we close our explanation, lest we do "so unawares."

## WHAT THE SPIRITS PROPOSE, AND WHAT THEY ARE DOING?

The discussion now going on, as to the true character and value of much of the literature of Spiritualism, may be as protracted, tedious, and unprofitable as the criticisms and controversial issues that attempted to convict the friends of spirit-intercourse of imposture or fanaticism, if some *method* is not given to the *form* of the controversy. Two questions, it seems to us, are of primary importance to all, and should not be lost sight of by the critic, since it is necessary to know the *motives* or standpoint, if the effort or conclusion is to be appreciated: 1st, What do the Spirits propose to do and teach? and 2d, What are their instrumentalities for effecting the same?

Whatever theory the reader may have in mind to account for written communications, we wish to remind him, that all such manifestations must have a deep significance for the person to whom they are made, for such only can truly estimate the proof they bring of Spirit-intercourse and Angelic ministrations.

We do not propose to discuss these questions, therefore, but give the following Spirit communication, as it is suggestive of this *method*, and explains in a measure why our communications are inferior to the *ideals* we form of "the sainted dead" and the philosophy we expect from them. It came in the form of a letter from a Spirit mother to her son, and will well repay any one for the labor of its perusal and study.

MAY 17th.

MY DEAR SON: Long years have elapsed since you shed the bitter tear over your mother's grave, and mournfully you wondered then, boy as you were, at the cruel separation. You ever loved your mother, and always had a home in her heart. You felt this, if unexpressed; and none has since taken her place. Wanderer as you have been, you have always retained a loving remembrance, have always cherished my memory in your heart; and now, my son, the earnest desire that I might come and unfold to you the realities of a spiritual existence is beginning to be realized. Intense love leads me to all of my children, and I fondly watch over them, and every new-born thought of heavenly origin I hail with rejoicing. Since the Spiritual phenomena began to be more widely understood, we have all been actively engaged, ready to embrace every opportunity of coming to you, laden with precious truths; and distorted as they often become, yet we have seldom come without leaving some favorable impression. This we have ever felt; and every interview only serves to make us more desirous of repeating the visits. Has not a similar effect been produced in your mind? Have you not each time been anxious to see more, to know more, of what we would reveal? You have been repeatedly told that your mother was present. Although like a dream of the imagination, that one so long passed away could be there, yet did not strong desire whisper—It may be true, and if it is, I want to know it? Have not these been your feelings time and again? You desire the truth, and that is what the world needs, that it may become what God designs—faithful and subject to his law. This is our chief object in coming to earth, to unveil the mind of all its mysteries and superstitious fears, to take away the universal fear of death, and give incontrovertible evidence of our immortality. When this conviction is once deeply rooted, then we can impart relative to the future life, its wants, its mission its ultimate destiny. Until then it would be folly to know more. This has been our aim, and in part it has been effected. We have convinced many of our individuality, and of the truthfulness of our coming to earth. But this is not all we have done and are now doing. We are seeking to elevate the moral tone of community, to bring about equality among all classes, to reform society of all its evils, to diffuse throughout all hearts that charity which suffereth long and is kind, to infuse the purity of love, that love which angels have for the world and for one another, into your souls. We maintain that all evil is but the result of ignorance; and just so fast as you perceive the evil you will desire to leave it. Through knowledge of any known law is positive obedience to that law, so we are taught; and as we are led to see the mechanism of existing causes, so we define natural results. Were you partaking of poisonous food, would you persist in eating it when once sensible of its real nature, no matter how delicious to the taste? Would you indulge in sin, fully understanding its pernicious effects? Dalliance with crime is owing to the self-imposed belief that you at least will escape unharmed. Error so blinds the vision that your own weaknesses are seldom seen.

The tenderness of a mother's love would prompt her to say many things to you at this time, but not now, my dear son. You know what my advice would be if living with you; follow it, then, and live according to your own conscientious views of right, and all will be well. I shall have no fear for you wherever you go, and a mother's blessing will attend you always. And now with regard to many things which you have received from time to time. I would simply say that I have always done the best I could under the circumstances. It is exceedingly difficult for me to come and influence any medium in a satisfactory manner to yourself, for all mediums more or less advertise that which we would communicate. Perfect passiveness has not been attained by the most perfectly developed. This cannot be fully explained until the channel through which our thoughts must flow is more perfectly harmonized, and earthly natures brought more upon a level with the Spirit. There is a break, a discordant note, producing an unharmonious sound when we would speak to you. This is true of all mediums. Would they describe us, the Spiritual vision is but partly opened, and they see with clouded eyes. The description often wants decisiveness. You do not perceive the resemblance, and are disappointed. Failures there must ever be, until minds can be brought upon a plane the one with the other. So few points come in contact that the attraction is feeble, and no power of ours can so completely entrance as to fully answer the design of the one personated. Bear this in mind, and also remember, according to the ability, understanding, or Spiritual development of the medium is this mutual attraction felt and manifested. When the laws of attraction are understood, then souls bearing an affinity for each other will alone seek communication. Do not imagine that you understand the first law regarding Spirit-intercourse fully, for the scientific platform has not yet been laid permanently, neither can it be, without long and serious investigation. Errors will be imbibed, and in their turn be discarded many times, but nevertheless persevere, for by man, with assistance from Spirit-land, must this belief receive that solid foundation which can never be shaken. And here let me say a few words with regard to the truths of revelation. It is idle, vain philosophy for the searcher after Spiritual blessings to overlook the precious truths of the Bible. Search for hidden treasures everywhere, but let the guide of saints made perfect be your guide also. It has ever

proved a comfort to me: it need not mislead you. Wiser men than you have made it their all, and were peculiarly blessed. Argument concerning its inconsistencies is useless, and convinces no one, for all can see for themselves that the finger of God established the truths contained therein, and its errors are but the dross with which every thing is surrounded. Perfection belongs to God alone; therefore read it thoughtfully, seriously, and with a disposition to be benefited; and whatever reason tells you is of no value, pass it by, and turn again to its rich promises.

Look back and see where you stood two years ago. You were then undecided, doubting, and would see some wonderful demonstration to strengthen your belief. Look back and remember the opposing spirit which would irresistibly arise. You would see with your own natural eyes, would hear with your own ears, or otherwise receive positive evidence, or you could not believe. Now, my son, I ask what great proof have you received that has given you confidence?—what has led you to advocate our claims when an opposer speaks doubtfully?—what striking evidence have you had of its truth? Simply the quiet, soft breathings of angelic love, given in an imperfect manner at best. Yet you do believe, and you have been affected, deeply so, by feeble exhibitions of Spiritual power. Something has whispered to your heart, there is no design, no deception there; there is a truthfulness manifested in every look, which has won confidence and strengthened belief; and believe me, Henry, this is as it should be. Powerful demonstrations would have interested for the moment, but would not have had as deep and abiding an influence upon character.

Once more, and I have done. Credit not all you hear, for there is much falsity and error everywhere to be found. Pearls are not found in beds by themselves, but gross matter enveloping them; and the search for them is an earnest and difficult one. Remember this, and be unwavering in your researches after truth.

And now, my son, most earnestly would I ask of our Heavenly Parent that you may be led by the influences of His holy power into all good and pure thoughts; may the controlling principle of your life be in strict accordance with His Divine Will; may your aspirations arise to the throne of Jehovah, and from thence you will receive immortal blessings.

A mother's prayers are ever ascending for the welfare of all her dear children; and oh! may the God of Love draw you all nearer and nearer to Himself! May you receive from the Fountain of eternal blessedness that hope, that encouragement, and that peace, which ever flows from the Infinite Mind.

MARY WHITTEMORE.

## "LOOK HERE UPON THIS PICTURE AND ON THIS."

For some months an item has been going the rounds of the religious and secular press, the obvious purpose of which is to show up the "weak," "small," or inactive veneration of those attending, and the *pernicious* effects resulting from, liberal meetings, whether of a religious character or otherwise. The following we shall call picture No. 1, as it outlines the item referred to:

"At Theodore Parker's Church, not a few had secular newspapers, which they sat and read till the services commenced. There were bows of recognition across the hall, and everybody seemed quite at ease. The sexton set a vase of beautiful fresh flowers on the speaker's desk."

Whatever reflections the reader may be inclined to indulge in, after getting fully *en rapport* with this picture, we would suggest to him the propriety of withholding admiration or censure until he has read the following, which is given by a correspondent of the *Boston Herald*. Writing from Lowell, he says: "There are plenty of churches here. I attended services yesterday, at one of the most prominent ones. Dress appeared to be the leading principle among those present, while religion was a mere side-issue. The house seemed more like a place of fashionable resort than like a 'temple where God may dwell.'"

On which the editor remarks:—"The same may be said of nearly all city churches, and a majority of those in the country. There is no other place to which people resort, where they think so much of dress as when they are going to church. When they attend a theatre, they go to see the play; but when they go to church, they are aware the performances will not attract much attention, so they must be a fashionable show-house, or theatre for the display of dress, rather than, as it should be, a place of deep humiliation."

As it is not decided by the "powers that be," whether *Spiritualism* is heterodox or orthodox, perhaps any opinion we might have as to the religious character of these two pictures, would not materially alter the views of the reader—still, if we were allowed a choice, we would select the one where we were permitted to "read newspapers," exchange friendly "bows of recognition," and look at "fresh flowers." And this choice would be made on the authority of nine hundred and ninety-nine reasons, (or thereabouts,) which we can not give for want of room.

## WARREN CHASE'S EXPLANATION.

We copy the following letter from the Tribune of Sept. 27, as it explains all the questions that have been raised, and disposes of all the issues that have been made on this brother by the secular press. It would be well for society if all its members could say as much.

TO THE EDITOR OF THE NEW YORK TRIBUNE.

Sir: Your request in your issue of yesterday, in remarks on my letter, to state concisely my position on the "Free Love" theory, &c., I cheerfully comply with, as I ever have. I have often written, and published, and spoken in lectures, my views and opinions freely on this subject, and I defy any person to show a single instance wherein I have by word, or scrip, or act, defended free and unrestrained lust or promiscuous sexual intercourse; but on the contrary, the defenders of that system accuse me of calling their "free love" free lust. I have long believed, taught, and as far as possible practiced, the theory of monogamic marriage. I have a wife and three children—a son and daughter preparing for college, and the other son only waiting for age to take the same road. My wife is with me in New England, and when any person will find a family more devoted to husband and father than mine, or better provided for with small pecuniary ability, such person may accuse me of disregarding the domestic ties. This must be the evidence of my practice, and my language the evidence of my opinions. I have often denied the authority of the New Testament on the subject of marriage.—So strong has been my faith in the true marriage covenant by God's law, that I believed, and still believe, it will outlive the body and exist in the Spirit world. I do not believe any man can, consistently, with his own nature or the law of God, live or cohabit with more than one woman at a time. I have ever found the idea of promiscuous sexual intercourse disgusting to refined minds, and certainly it has ever been to mine; and I have ever found per-

sons becoming more and more adverse to such ideas as they became purified from intoxicating drinks, tobacco, swine-flesh, and other stimulants, and I very much doubt whether licentiousness and prostitution can exist long without these supporters. I have often written and spoken against our marriage system as it now exists, but never in favor of abolishing it and all law on the subject. I am in favor of radical changes, such as the advocates of "Women's Rights" claims, and perhaps others, but I would by no means abolish it altogether. Perhaps there may be a time when the purity of the angels may in the inhabitants of earth do away with the need of restraining laws on all subjects, but I do not believe marriage will *utterly* be dispensed with or ever be polygamic in a state of purity. I believe our present system is the cause of much crime, suffering and licentiousness, which could be remedied in part by the necessary alterations of the laws of marriage and divorce, securing to the wife more control of person and property, and a power to escape legally without disgrace when she finds the love of her legal husband only lust and her home a prison. A narrative of my life will soon be published, in which those who wish for more information of me will find enough.

WARREN CHASE.

Boston, Sept. 19, 1855.

## SPIRITUAL TRACTS.

We are requested to say that hereafter, all the business connected with the publishing of Tracts, may be addressed directly to Mr. Hoyt, as the Society have no immediate control or responsibility in their issue.

All the numbers heretofore published are for sale at the Rooms of this Society.

## MUSICAL ATTRACTION.

Zarilla Leoni, premier cantatrice from the Royal Athenaeum, London, having in the kindest manner volunteered her services for a "most charitable purpose," will make her first appearance in America on Friday evening, Oct. 5th, at the Brooklyn Institute, corner of Washington and Concord Sts.

The lady is highly spoken of, and complimented by those who have heard her, as "the first ballad singer of the Age." In addition to the attractions of song, there is to be an address by P. B. Randolph, of this city. Subject, "The Rung Friend."

The musical selections for the occasion, includes some of our most popular songs and ballads, a few of which have been made known to the American public by Dempster.

Doors open at 6 1/2; the entertainment to commence at 7 1/2 o'clock. Tickets 25 cents.

BLACKWOOD'S MAGAZINE for September, New York, Leonard, Scott &amp; Co., Publishers, 54 Gold St.

The opening article of this number on "Life in the Interior of Russia," is interesting and instructive, as it gives a descriptive but comprehensive detail of the phases of life, social and otherwise among the Russians. A second article of timely interest, is a review of Alfred Tennyson's new poem, "Maud," which should be read by all, who think the English reviewers occasionally severe on American Literature, as it abounds in a *plainsness* of speech quite alarming to sensitive minds. The other articles are mostly continuations of the last number. Zaidee, a Romance, part X; Notes on Canada and the North West States of America, part VI; The Imperial Policy of Russia, part III; Light Literature for the Holidays, No. I; Wagram, or Victory in Death; Our Beginnings of the Last War.

For the Christian Spiritualist.

## NOTES BY THE WAY.

NO. XII.

SPRINGFIELD, Mass., Sept. 24, 1855.

BROTHER TOOBEE—I suppose you begin to think that I have dropped my correspondence, but this is not so. Constant labor rendered it necessary that I should take a few days' rest, which I did immediately after the date of my last. With difficulty, I was able to cease my labors for four days—Sept. 4th to 7th. I then resumed my work by making a second visit to Southington, in compliance with a very earnest invitation. I spent Friday and Saturday evenings there, and lectured again in the Unitarian Chapel. I find it very probable that a minister of that church, who is a Spiritualist, will soon be located there—may it be for much good, for I think the people are just right for Spiritual truth. On the Sunday morning, one of the friends carried me to Hartford, where I lectured to a large audience in the evening. It is a difficult matter to divide myself in Hartford amongst the many kind friends who seek to entertain me, and on taking my leave of them, I had many a hearty "God speed thee Brother," and many a wish expressed, that at no distant day I would again visit them.

On Monday, the 10th, I proceeded to Warehouse Point, and found that, through timidity, the brethren had not notified the public, and had determined not to have me lecture, fearing that there would be no attendance, &c. I felt, however, that I must remain, and do my work, and told them so. Bro. S. then accompanied me to see Bro. Carpenter, who had not been before consulted—he felt very desirous that the public should have an opportunity to hear. A hall was secured, and notices circulated, and I spoke four evenings to large and attentive audiences. I was kindly entertained by Bro. C., and left under the promise not to pass them by, should I travel that route again.

Saturday, I went to Springfield, where I was kindly received and entertained by Bro. W. White, formerly an elder of the Enfield Shaker Society. I lectured afternoon and evening to a numerous company, and engaged to be with them on the following Sunday, 28th, which appointment I kept with great satisfaction to myself, and I believe also to those who heard me, judging by the feeling evinced and cordiality expressed.

Monday, 17th. Proceeded to Pequonock, where I was hospitably and very cordially entertained by Bro. Howe. Four evenings I occupied the pulpit in the Universalist Church, and had three times the audience I expected. Bro. Howe and his family stand almost alone as Spiritualists. His daughter, Miss Flavia Ann Howe, is a Medium, who has done, and is still willing to do, all she can for the good cause—*without remuneration*. I hope, however, that some have been influenced by my labors, so far that they will to some extent come out, and uphold them in their labors of love.

Friday, 21st. Made a descent on very dark and bigoted Suffield, where, notwithstanding all the priestly influence to the contrary, I had a very respectable and intelligent audience, both on Friday and Saturday evenings. Here I was kindly received and entertained by Bro. Bowes, who, with his lady, are both Media. On Sunday morning, 23d, was carried to Springfield, for the appointment before mentioned.

In Warehouse Point and Suffield, I am told there have been no previous attempts to lecture on Spiritualism, yet have I met with not the smallest disrespect in any shape.

I have seen various Media, but nothing especially worthy of remark. But I regret that I have seen an instance of Free Lust advocacy on a broader latitude than I had before heard of, and I further regret to add, that that advocate was a female. Yet, when I consider the ground I have come to, and the numerous persons with whom I have become acquainted, I cannot but feel that I have only met with two in all my journeyings, who show the smallest bias in their reception.

There is a point on which I would remark before closing. It is one which I would fain be speaking upon, but I feel that I ought to speak. I have, during the past year, been forced to the conclusion, and that very often, that there are a large proportion of Media who are not honest. And among those who condescend to deception, stand some of the who, nevertheless, are among our best Media. I do not mean to say that they sit down for the purpose of deceiving, but that being before the public, and not being able to get the expected responses, they rather than be thought to fail as Media, submit to self condemnation, from the practice of deception. They may think themselves undeceived, but they are not either by embodied or disembodied spirits, and they are bringing themselves under the scorn of all honest minds. I earnestly protest against all such deceptions. Let the plain truth appear and simple honesty rule.

If no manifestations are given, it is better, I think, that inquirers should go away dissatisfied, than that one Medium should become a false prophet.

I hope this expression of my feelings will find response in many minds, and lead to a critical, scrupulous honesty, in the exercise of all Mediums.

I will conclude this epistle by narrating the following fact, which occurred about four weeks since in Pequonock:—

W—, a young man, who had been for a considerable period a firm believer in the phenomena of Spiritualism, was brought low by disease, which terminated his earthly pilgrimage. As he approached the end, his Spiritual vision was opened, and he looked forth from his earthly surroundings, and beheld the loved faces of those who had gone before to the bright world above, among whom he numbered a beloved mother. His eyes were fixed upon the face of his mother, and he stood weeping by his bedside, but uttering no word of the loss of his son, he was still in his accustomed health.

W— exhibited that joy and happiness in the approach of his last earthly moment, which astonished all who beheld it; amongst whom stood a physician, a Congregational deacon, who has declared that he never witnessed so happy a scene before, in all his experience. He reached forth his hand to his weeping father, and grasping his hand, said, "Father, do not weep for me, for I am one each, mother and you and I, shall be together again." Not long after saying this, he left his earthly form, and on the field of the hereafter, he is daily prediction was fulfilled, and his loved face closed his eyes on earth to open them on a brighter world, in happy re-union to the angels who have gone before. I heard this from several mouths, amongst them from the sister and daughter of the two departed. Yours, for Truth and Humanity, JOHN MANNING.

## GONE TO THE SECOND SPHERE.

Mrs. William Stratton, of West Troy, left a mortal form September 25th, 1855, after a long illness of one year. She leaves a husband and three children. To-day (Sept. 28), we assembled at the mansion of her husband, to speak words of consolation to her companion and little ones, to cover the cast-off garments of earth with the kindred dust. The gathering was numerous: Baptists, Methodists, Spiritualists, &c., met together with the kindest feelings. Dr. Raper, Minister sang several appropriate pieces, and Mr. White (Medium) spoke under control of her, who Spirit still lingered in its world of affections, sympathies and loves. Mr. White was assisted in services by Rev. Mr. McArthur, (Baptist) whose prayerful remarks endorsed the Spiritual philosophy in every essential particular. The good man was moved to tears by the thrilling music of the Minstrels.

Individually, I found my philosophy put to a severe test. I became acquainted with this able lady on the evening of my first practical investigation of the science of Spirit-intercourse. We occupied the same seats side by side in a private circle for a long period, and a warm friendship existed between us, which is in no way abated, though she is gone to the interior life.

But two days before her dissolution, I conversed with her of the unavoidable change to occur at her march of eternity. She spoke with a firmness of her unwavering faith in the truth of Spiritualism. She had no fears for the future, wished the grave was passed, for she was weary of confinement and lack of rest.

The funeral happened on one of Autumn's best days. The sun shone with a glorious radiance, the air was cool and bracing, and moved from the West, rustling the foliage in time with soft melody.

The grave was in a secluded nook of the spacious and beautiful garden that adorns her home. Separated in groups by the trees and shrubbery of the garden, we stood and listened to sweet music of the singers, as it vibrated on the mellow air. It was a meeting and mingling of solemn and sublime. It was a scene every one calculated to stir the tide of tenderness—we felt our philosophy, and wept like children at the door of the grave. Such is poor frail humanity. With all our boasted knowledge, we are human and human love is very selfish. We weep for departed, because their presence is necessary to our happiness. We are only the losers, and selfishness is manifested by our grief. When we learn to look at death in its true light? We can we claim that we have gained the victory of the grave? Not yet, we must wait for the great time coming.

S. M. PERRY.

## "THE SPIRITUALISM OF THE PAST AGE."

The series of articles we have been publishing under this head is brought to a close in this number, the article on the first page being the conclusion. The facts, theories, and philosophies presented in these articles must have convinced the reader that the Spiritual manifestations of our times are not new in the world's history, although their development may be more varied and general. The facts, however, have had little significance for the philosopher until now, as they have been generally attributed to anything and everything rather than to the agency of Spirits or the guardianship of departed friends. This new phase and unfolding Spirit power in our age, therefore, will not only demonstrate







## WE ARE COMING, SISTER MARY.

There is a beautiful superstition among the negroes, that just previous to the death of any person, particularly if that person be good, beautiful, and religious, the Spirits of heaven and angels from paradise form a band, and sing heavenly melodies beneath the window. The following beautiful lines express this belief. I think, I never read anything more touching.

Music with Piano Forte accompaniment, published by Firth, Pond & Co., New York.

On a stormy night in Winter,  
When the winds blew cold and wet,  
I heard some strains of music  
That I never can forget.  
I was sleeping in the cabin  
Where I lived, fair and young,  
When a light shone in the window,  
And a band of angels sung:  
We are coming, sister Mary,  
We are coming, sister Mary,  
Be you ready, sister Mary,  
For the time is drawing nigh.  
I tried to call my Mary,  
But my tongue would not obey,  
Till the song ceased and ended,  
And the angels went away.  
Then I woke her from her slumber,  
And told her of my dream,  
But I could not tell the meaning  
Of the song I heard them sing.  
When the next night came, I heard them,  
And the third night too they sung,  
While I sat beside the pillow,  
Of my Mary fair and young.  
Like the morning of a wing,  
And beside my Mary's pillow,  
Very soon I heard them sing—  
Then again I called my Mary,  
But my sorrow was complete,  
For I found her heart of kindness  
Had been carried to its rest.  
And I now am very lonely,  
From Summer noontide to Spring,  
And I oft, in midnight slumber,  
Seem to hear the sweet ones' sing—  
We are coming, sister Mary,  
We are coming, sister Mary,  
Be you ready, sister Mary,  
For the time is drawing nigh.

From the Boston Courier.

## GOLDEN MOMENTS.

BY MARY B. BELL.

Life's gay moments swiftly flying,  
Threats of light are fading fast,  
Hasten not to death by sighing,  
Twine them round thee while they last.  
Laugh with gladness,  
Gaze thy sadness,  
Golden moments fly fast.  
Golden moments are ever passing,  
Mid life's joy are passing fast,  
Fleets of silver laughter ringing,  
Gold and silver mark the hours;  
Laughter ringing,  
Flowers springing,  
Sigh not to life's golden hours.  
Silver bells with tarry sweetness  
Golden bells with tarry sweetness,  
Mingling now in gay completeness,  
Echo 'mid earth's flowers bright;  
Gaze thy sadness,  
Chimes of laughter ring,  
Golden echoes late their flight.  
Golden lamps burn not forever,  
When once quenched they ne'er relight,  
Sighs of mourning are I will never  
Dim their joyous sparkle bright;  
Sighing never,  
Laugh forever,  
Mid life's gleams of golden light.

From the Buffalo Republic.

## PRESIDENT MAHAN'S BOOK AGAINST SPIRITUALISM.

REVIEW CONTINUED.

The correctness of his five test principles I deny, for the reason that its admission, in effect denies all analogy between the natural and Spiritual worlds, and between natural and revealed religion; and also implies a discord and contradiction between the moral and natural government of God. He says: "5th, to establish the claims of Spiritualism, its advocates must show (1) that the facts which they adduce are wholly dissimilar and unanalogous in their essential characteristics to any fact resulting from any mundane cause; and (2) that the occurrence and characteristics of these facts can be accounted for but upon one exclusive hypothesis—the agency of disembodied Spirits. If similar and analogous facts do arise from purely mundane causes, it is a violation of all the principles of science and common sense to attribute these phenomena to any *obscure* cause whatever."

What! show that there is no analogy or similarity between facts produced by proximate mundane causes, and facts produced by Spiritual causes? and this too, where God himself has established an analogy and correspondence between all created things? Does our Reverend author require a reversal of established *mundane* truths, in order that he may be furnished an argument against Spiritualism? He must have an uncommonly hard cause to plead, if he is forced to require his opponents to prove a discord and contradiction in the Creator's works, in order that he may carry his point. He must indeed be "driven to the wall" if he is compelled to assume that *analogous* facts cannot be produced by different *mundane* causes. His great error lies in assuming that a given fact cannot be caused by disembodied mind or Spiritual agencies, if an *analogous* or *similar* fact can be or has been produced by mundane causes. A few illustrations will show the error and absurdity of his position.

Christ being endowed with Spiritual power perceived the thoughts in the mind of his disciples. The perception of the thoughts was a fact (in this instance) produced by an *obscure* or Spiritual cause. Spiritual mediums or clairvoyant subjects, perceive the thoughts in the mind of an inquirer or questioner. In this instance "eclectic force" in combination with the peculiar nervous condition of the medium, is the *mundane* cause of the perception of the thoughts in the mind of the inquirer. The perception of the thoughts in the two cases are *analogous* facts; and yet according to President Mahan's doctrine, Christ did not perceive the thoughts by an *obscure* or Spiritual cause, because an analogous fact has been produced by a mundane cause.

Again: Christ performed miracles such as healing the sick, by virtue of his *obscure* or Spiritual power. But physicians at the present day heal the sick by the use of medicines, which act as a *mundane* cause. The fact of healing the sick in both cases are similar and analogous facts, therefore, (according to Mahan's doctrine,) Christ did not perform a miracle in healing the sick! In the times of the Apostles, a large stone was rolled away from the mouth of a certain sepulchre, and "prison doors were opened by what is believed to be an *obscure* or Spiritual power. But at the present time, tables and other ponderable bodies are moved, (as President M. would say by *embodied* mind), and the doors of private dwellings are opened by the same cause. Moving a table, is a similar and analogous fact to moving a stone, and opening the doors of a private dwelling by *embodied* power, and without material force is a similar and analogous fact to opening prison doors by *obscure* power, without material force, and yet according to President M.'s doctrine, "it is a violation of all the principles of science and common sense" to attribute the "rolling away of the stone" and opening the prison doors" to any *obscure* or Spiritual cause because similar and analogous facts have been produced by *mundane* causes.

Men catch their nets into the sea at the present time, and catch fish, and this is a similar and analogous fact to the "miraculous draught of fishes." A great many more similar and analogous facts

could be cited, but it is not necessary. I simply desired to point out President Mahan's error, and suggest that he committed a great mistake, when he asserted to his 5th "test principle." If it is allowed, it will discredit much that is written in (our author's quotation,) "That dearest of Books, that excels every other, the old family Bible, that lies on the stand."

I submit (with all due reverence,) that there is a direct analogy between the operations of the Holy Spirit as He moved upon the minds of the prophets, and inspired them to write, and the operations of embodied mind upon the mind of good clairvoyants, dictating how and what they shall write and speak. And while I admit all that can be urged of the power of one mind over another, manifested in *magnetism*, *clairvoyance*, *psychology*, and *Spirit Circles*, causing a variety of strange phenomena, yet I am fully persuaded that "an *obscure*" and Spiritual causes do at times operate upon the minds of mediums, producing analogous facts, scarcely less important than those which occurred in olden time, and which are received by the Christian world as miraculous. And these manifestations are given "for profit withal." It would be well if such men as Prof. Mahan could "discern the signs of the times," and open the windows of their mind to the reception of truth in its modern forms of development. It would be well if the force of that remarkable saying of St. Paul—"the invisible things of Him from the foundation of the world are clearly seen, being understood (or represented) by the things which are made"—could be understood or appreciated. It would throw a flood of light into the mind.

It would be well if he and others could discover that beautiful analogy and correspondence which exists between the Spiritual and natural world—which correspondence holds good, even from the minutest and most inconsiderable thing in the material creation up to the greatest and most important. Has he yet to learn that all the forms and existences in the material world first existed in idea and form in the mind of Deity, and hence a correspondence and analogy exists between material forms and the mind and will of Deity?

Has not science already taught that the Creator is not separated from His works but is represented by His works? That the material is no less the work of His hand, than the Spiritual? and that the Spiritual flows into the material, and pervades and animates it, even as the soul of man pervades his body and animates it? Has not moral science already taught that the material and Spiritual are conjoined by laws of analogy, and correspondence, and that there is a continual activity in these laws constantly admonishing the material of higher forms of life in the Spiritual? Has not science and revelation already taught that similar and analogous facts may be, and are produced by proximate mundane causes, and Spiritual causes, in order that the gross material nature of man may discern the Spiritual by analogy correspondence.

Prof. M. in order to explain certain phases of the Spiritual phenomena, frequently finds it necessary to refer to the cause to the *will* of the medium, (or the will of some person in the circle,) as being unconsciously excited. This error originates from his 5th test principle which, as I have already shown, is false. There is no such condition of the mind as an *unconscious will*. Will is "that faculty of the mind by which we determine either to do or forbear an action." It implies action, choice, decision, and freedom. An *unconscious will* is a contradiction in terms. There can be no will, where there is no consciousness. No argument can be sound, which rests upon such a basis.

Pres. M. quotes many interesting cases to show that the knowledge of a particular fact is reflected from the mind of the questioner into the mind of the medium, so that the medium can see the fact, as a sort of *mental projection*. This I admit, and urge it as the tangible expression of a *general law of mind*, applicable to mind in the body and mind out of the body. Such instances are given us, that we may more clearly discern the nature of Spiritual life. He also quotes instances where the medium comes into the possession of knowledge, *unknown to himself at the time, and unknown to any person present on the occasion*. I admire the candor with which this fact is admitted, but repudiate the logic which can get no further than *exclusively mundane* causes. How does the medium obtain the knowledge from the mind of a person a thousand miles distant? Through the laws of matter or the laws of mind?—certainly not through the laws of matter. The body of the medium does not go to the distant person to get the information, nor does the body of the distant person come to the medium. How, then, is the information obtained? There is only one answer to the question, viz: the information is obtained *ab extra* of the body, then it is a *mental process*, independent of the body; and if *mental*, then *Spiritual*. Pres. M. will admit that *mind* and *Spirit* are identical; thus the fact proves an "ab extra and Spiritual" cause.

Can any person tell how it is possible for a mind in the body to be "in rapport" with a mind in the body a thousand miles distant, and not possible for mind in the body to be in rapport with mind out of the body? Can President M. tell whether in the case last above mentioned, the information was obtained and the action put forth, as embodied, or disembodied mind? Are not the probabilities that the mind of the medium acts *ab extra* of the body?

But there is another class of facts occurring, which do not receive an explanation on the *exclusively mundane* hypothesis—Future events are foretold; musical instruments are played in a high degree of artistic skill, far exceeding the ability of the medium or any other person present; pictures are drawn, and paintings executed, with a precision, accuracy, and perfection greatly exceeding the power of the medium or any person present! These are facts which cannot be reflected from the mind of any person in the body, and for which President Mahan's *exclusively mundane* theory fails to give a satisfactory answer.

Again, cases occur where the media obtain facts from the Spirit purporting to communicate, which facts were known only to the Spirits. How will President M. explain a fact of this kind?—What *exclusively* mundane cause could operate to obtain these facts? Who will explain? President M.'s *exclusively* theory fails here.

But let I be understood, as endorsing and believing all the pretended Spirit manifestations, as being *exclusively* ab extra and Spiritual, I deem it proper to say that I entertain no such belief. On the contrary, I believe that a large proportion of the so-called Spirit manifestations may be accounted for by the application of the laws in their *mundane* action involved in the theory now advocated by President Mahan, and I recommend his book to the careful and attentive perusal of Spiritualists. But I see that these laws are not *exclusively* in their action in their action. They reach beyond the material and pervade the arena of Spiritual life. They are made active here, because man in his *inner being* is a Spirit. And because man in his *dual nature* is both material and Spiritual, it becomes a matter of necessity, that both material and Spiritual laws be conjoined in his government.

Buffalo, Sept. 19, 1855.

## From the Philadelphia Sunday Mercury. PRACTICAL SPIRITUALISM.

BY A NEW CHURCHMAN.  
NO. III.

It had been our intention here to commence a description of the spheres individually, beginning with the first and proceeding in rotation; but an unfavorable condition of things intervening, we are necessitated to postpone it for another occasion. Meanwhile we will further view them in mass, and now more especially in reference to correspondences. Correspondences are not, as some suppose, mere similitudes; they are identities. As soul and body are one in every orderly person, so are Spiritualities or substances, and their material or natural forms one, in every instance in which they may be truthfully presented. It is from this law that all material things have their existence. To destroy this identity would be to deprive matter of its Spirit, whereby death would ensue, and its consequent attendant decomposition and putridity.

In our last paper we showed that proximity and similitude were one and the same thing. Space which is of earth, derives its existence from existence in the Spirit world. The language of Spirits has continued reference to this condition of things, and can only be properly understood by us if we so refer it. To inquire, then, the sphere of a particular Spirit, is to inquire the condition of his mind, not only with reference to good or evil, but also the quality of that good or evil, which is known by its proximity or otherwise to the source of all good, or to the heavens through which all good descends. The inquiry also refers to the amount of real happiness he enjoys, as this is identical with the other. A Spirit of the lower spheres may, for effect, or from ignorance, assert his happiness, because he mistakes his insane pleasures for happiness, having no rational idea of that upon which true happiness is based.

Again, with reference to time, this peculiarity of earth, occasioned by its natural movements relatively with other planets and their centre, has no existence out of nature, and Spirits who have long been disconnected with it, are sometimes sorely puzzled to estimate it with certainty, many entirely failing to solve some proposition having this evanescent for its basis.

With them the progress of things is marked by (in the Spiritual spheres) the amount of wisdom acquired (in the celestial) and the quantity of good attained. Every new truth acquired in the one, or appropriated in the other, marks an era of greater or less moment, as its importance determines, as with us does an hour, a day, a week, &c., &c. Thus we have known a clairvoyant medium to accomplish and report a year's doings in Spiritdom, ere the minute hand of the clock had traversed his hourly circle. In truth, as has been already intimated, earth is the ultimatum of creation; or in other phrase, the lowest form of order. These forms, observable to the natural eye and senses, are nothing, except they contain within them their Spirit and their life. This time were nothing except it contain within it the elements of that condition known in the Spirit world as progression, and which is there marked as are the divisions of time on earth, by periods known as states or conditions of the man with reference to quality, thence when the word time is pronounced by man in the presence of a Spirit, quality or state is the idea at once engendered in his mind. It is so with reference to other things having no ultimate existence in that world. As for example, animals do not live there except in their correspondences. Every animal on earth is the embodiment of some peculiar affection, principle or faculty, prominent and palpable there as is its embodiment here, and if we speak of these, those are present to their perception. Thus:

When for purposes of instruction in things of a Spiritual nature, we were permitted to see, and Spirits desired to convey to our mind some idea of the progression of those seeking refuge in the Holy City, there were presented to view whole caravans of pilgrims marching eastwardly, accompanied by all things requisite for such a journey upon earth, in a pilgrimage to the Jerusalem of Palestine; horses with their riders and trappings, camels laden with acquired wealth, (we have spoken in our first number of the correspondence of wealth,) tents which could be spread or struck as circumstances required, banners flung to the breeze, &c., &c., with the Holy City in the distant prospect, over-spread as it were with an effulgence as of living light. These things cannot be described to the apprehension of the merely natural perceptions of man, for they are above nature, and when viewed from higher spheres, beget no thought of horses, camels, &c., but of the progress of the rational and scientific in man, to which they correspond toward the acquirement of Spiritual truth, indicated by the city of their seeking.

When again upon a recent occasion we were somewhat solicitous as to the apparent slow progress of Spirituality with those of earth, and also as to the means of effecting an advancement therein, there was present with us a young girl, surrounded by an effulgent light, who was observed to be intently perusing a nest of bird eggs, which she held in her hand, and for which she appeared very solicitous. One of the eggs was now perceived to be opening—the time (state) for incubation had arrived, and the apparently inanimate object of attention sprung into life, to the exceeding joy of the solicitous student. We cannot here describe the accompanying correspondence, such as the large and brilliant rose which sprung into existence at her right hand, and in a half-blown state inclined itself toward her, together with other beautiful incidents and events. Suffice it to say, the whole were correspondences designed to quiet our solicitude and instruct us in the true mode of effecting the end desired.

By the female child was signified the unnatural personification of Spirituality as it now exists on earth. By the eggs the almost hidden and apparently dead condition of intellectual truth as possessed by her, or of which she may be said to be pregnant. Her solicitude was indicative that the hour of parturition or the incubation was at hand. The egg springing into life shows its accomplishment, and further, the necessity of those truths being brought to life, which are acted upon and used for the purposes of life; and it is further prophetic of such an event. The joy manifest by the possessor of these, upon the perception of this, corresponds to the joy felt by every true and orderly mind, upon the practical appropriation of these truths to life. Of the half-blown rose, which corresponds to the now developing affection for these truths, &c., we have no space here to speak; we merely desire to show preliminarily the necessity for all Spiritualists to seek, through the science of correspondence, a knowledge of the interior import of Spiritual appearances, in order that they may obtain a rational and clear understanding of events as exhibited in the phenomena.

In the pictures in part above related, as indeed in all given, if from the upper spheres—that is, from above the fourth sphere—every object seen,

or movement made, or sound uttered, has its correspondence. No matter how minute or apparently insignificant it may seem, still if viewed with reference thereto it will be found to contain arcanæ of wisdom beyond the possible conception of the merely natural mind. Thus in a personification as above, the color and motion of the eyes, the color and mode of the hair, the position and size of the person, the dress in all its particulars, as to color, composition, adjustment, &c., the ornaments worn, their arrangements, the surrounding scenery, nay, everything appertaining thereto, are filled with wisdom, and although seen at one view, filling as they do the whole mind, and acting thus upon every good affection, if their real quality is at all appreciated, one scene alone will convey to the mind more real truth than many volumes of written illustrations could possibly convey. Nay, they cannot fully be reduced to writing which would show upon its face a tithe of their beauty—except only when written by Divine Inspiration. Those who thus have written, as Moses, the Prophets, and Evangelists, (because of this) knew nothing of the great import of that of which they wrote; its inner correspondence meaning ever hidden from their view, lest something of self, something of mere human wisdom (foolishness) might enter therein.

These writings are filled, sometimes to overflow, with correspondences, for they are not alone Spiritual, but Divine, containing all the laws, all the teachings necessary for our entire regeneration or Spiritual birth. They are filled with wisdom—even that of the Divine—so much that in the higher spheres they have been seen as filled with the glory of their Author, and this to the extent to defy perusal by us because of their effulgence; every sentence, every word, every letter appearing as of molten gold. It is otherwise with those in the lower spheres—but of these in future papers.

From the Home Journal.

## THE DEATH BRIDAL.

"Here was the scene of the death bridal," said Herman, as they passed a little secluded churchyard, high among the mountains.

"What was that?" inquired his companion, whose attention was instantly aroused by anything that promised a legend.

"Rather a curious story," returned Herman; "a sort of revival of some middle age superstition, I believe, which took place not many years ago. I heard of it from my nurse Marguerite, who knew all the parties. Suppose instead of proceeding to the town, we stay to-night at her chalet; it is very little out of our way, and there is a glorious mountain view thence, which will repay us."

"The legend is an ample temptation," answered Vernon; and ere long they were enjoying the kind welcome and cordial hospitality of the old peasant. Supper being ended, the young men went out in front of the cottage, and watched, with the enjoyment of artists, the splendid effects of the sunset, on the extensive view before them. The rose-tints faded slowly up the snowy mountain summits, and the moon, already high in the heavens, blended a cold blue lustre with the warmer tints still lingering in the west.

Marguerite having finished her household labors, came to the door with her knitting; but it was not until the last gleam of sunset had faded from the sky, that Herman said:—

"Marguerite, will you tell us about the death bridal?"

"Poor Aline!" said she, sighing; "she was so young and so fair; we had been friends from the time we could walk or speak. Claude was her cousin, but no one knew how well he loved her, till he was gone, although he had always been fond of her; but she was the favorite of the whole parish. When Aline was about sixteen, she went to spend a year with some relations in Geneva."

"Claude had never told her that he loved her; he was poor, and many a year must pass before he could hope to win her. Then they were both so young, and perhaps he feared to try his fate. I always think he felt that he was not long for this world, and he would not sadden her life by any grief that he could spare her; or perhaps mother Agnace was right. But she was gone, and he had not spoken."

"Before the winter was gone, he died. When he was dead, they found on his heart a little case like those people carry charms in; but it contained a lock of Aline's hair, and a flower she had given him the day she went away. We did not remove it, but laid it with him in the grave."

"In the summer Aline came home. Ah! I shall never forget how lovely she looked that day. The joy of her return, and our gladness at seeing her again, had given such life and bloom to her sweet face. We talked of one and another of our friends in the mountains, and of all she had seen and done while away; but she never mentioned Claude. At last, as evening began to fall, she grew restless; some of her friends came in, and among them Claude's sister. Aline kissed her. 'Could not Claude have come with you, after all these months,' said she."

"Louise started, and was silent, but one of the others said:—

"Did not you know that poor Claude is dead?"

"My Aline! she uttered but one cry, so long and bitter that it seemed her life must go with it, and she fell as if dead."

"It was long before we could bring her to herself, and through all that night she never spoke one word, but one fainting followed another until morning; then she seemed to revive a little, but so wan she looked! a mere wreck of what she had been but yesterday; and in her eyes shone a strange sort of glitter, like sunlight reflected from ice, so cold and bright. At last she spoke."

"Marguerite," said she, taking both my hands, 'I saw Claude yesterday; do not start; he stood by me when I fell; and he told me—he told me we would have a death bridal, and then they can never part us more.'

"No one parted you, dear," said I.

"Ah, they did—they did," she answered; 'they knew how happy we should be and they envied us.'

her purpose so touchingly, that at last he gave way.

"Poor soul!" said he, as he went out, with the tears standing in his eyes, 'it is no harm, and may give her rest.'

"So we arranged all things for the ceremony.—I dressed my poor friend for her strange marriage, all in white, with a long veil, and the bridal crown of myrtle and white roses on her head. She told Father Bernard what she would have him do, with a quiet composure, strangely belied by her restless glittering eyes. No one then living had seen a death bridal, though some of the oldest persons had heard of such rites being performed, long ago. But she seemed to know, intuitively, how all should be done. We formed in procession at the bride's house, as is customary at weddings, and proceeded to the churchyard; there she stood at one side of the grave, and Father Bernard on the other.—She had the two bridal rings—one she wore, the other she placed on the grave—and kneeling down, she laid her left hand on the ring."

"The priest said a prayer, and those assembled sang the marriage anthem, and we supposed this would satisfy her; but still kneeling, as soon as our voices had ceased, she uttered, in a clear, solemn voice, her marriage vows; not in the usual words of our service, but in language so earnest, so full of pathos, that none of us could restrain our tears. Then rising up, she gave the ring that had been on the grave to the priest, who put it on her hand, taking off her own; they lifted the headstone from its place, and she put her ring beneath it. When the stone was restored to its place, she made me take off her bridal wreath; this she hung over the name of Claude, and slowly returned to her home."

"She seemed feeble and exhausted, speaking little during the day. At night she called me."

"Dear Marguerite, he will come for me to-morrow; he has promised."

"When the first sunlight came into her room, she opened her eyes—they were calm and peaceful now—and raising her arms, while a happy smile broke over her face, 'Claude!' she exclaimed, and her eyes closed forever, while that bright smile yet lingered on her lips."

"We laid her beside him, in her bridal robes; and every year, when her marriage day returns, I hang above her grave a bridal wreath of myrtle and white roses. Poor Aline!"

"Happy Aline," softly murmured Vernon.

L. A. S.

## PREMATURE MATRIMONY.

Marriage is a divine and beautiful arrangement. It was designed by Providence not solely as a means of keeping up population, or as a mere social and economical convenience, but as the blending of two Spirits into one—the masculine representing wisdom, and the feminine affection. When there is a true Spiritual affinity between the two, then the design is accomplished.

Premature marriages are among the greatest evils of the times; and it would not be a bad idea in these days of reforms, if an anti marrying in a hurry Society were instituted. Now-a-days, people leap into the magic life-circle with no more consideration than they would partake of a dinner—little thinking that, when once in, they are there until their end comes. There is but little, sometimes no mutual analysis of disposition, and comparison of taste and affections. They seem to fancy that if there are any discrepancies, the fatal Gordian knot, which can be seldom cut and never untied, will harmonize all.

The numbers who have felt this truth—the numbers still feeling it to their heart's core—are incalculable. They recognize it as the great mistake of their lives. The chain to them is not a silken one, but a cable of iron, that tightens around them more and more, crushing out all hope and energy, substituting hate for love, and eating out with its rust, the very inner life of the soul.

Boys and girls now marry to a greater extent than ever before, instead of waiting till they become full grown and matured men and women.—The young dandy, as soon as he gets out of short jackets, and finds a little *furze* gathered on his upper lip—and the young miss, as soon as she emerges from the nursery and abbreviated frocks—think they are qualified to assume the most solemn responsibilities of life. And so if "Pa" and "Ma" won't consent, they post off to some Gretna Green, and there take obligations that, in ninety-nine cases out of a hundred, they will never cease bitterly to repent.

Marriage should never be the result of fancy.—The ball room and the evening party rarely develop real character. Under the exhilarating influence of the dance, the glare of lights, and the merry squib and joke, the dissolute young man may appear amiable, and the slatternly scold, lovable.—Matches made at such places, or under similar circumstances, are not of the class that originate in heaven. They more generally are conceived in the opposite place, and bring forth only iniquity. The true way to learn each other is to do it at home in the parlor, in the kitchen, and on occasions that test the temper. We see the results of these unions in the almost daily divorces that are taking place, in the running away of husbands, leaving their wives and children to starve, and in the elopement of wives. Not only this, but we witness it in broken spirited men, made old in the prime of life, struggling on for mere food, and clothing, and shelter, and in women cross, dirty, sluttish, and wrinkled.

It would be quite impossible for us to depict faithfully the multitude of physical and moral evils that result from these sinful alliances—for *sinful* they are. They ruin the body, corrupt the morals, and stultify the mind. And the result does not stop with husband and wife. There are the children. They partake of the feebleness and vices of the parents, both physical and moral, and go out into the busy world stunted and gnarled. God pity them!

We would not be understood as speaking against the institution of marriage. It is holy, beautiful, and beneficent. But let every one take his *mate* or none. Let not the brave eagle pair with the stupid owl, nor the gentle dove with the carrion crow. Like should have like. It is a glorious sight to see two old people, who have weathered the storms and basked in the sunshine of life together, go hand in hand, lovingly and truthfully, down the gentle declivity of time, with no angers, nor jealousies, nor hatreds garnered up against each other, and looking with hope and joy to the everlasting youth of heaven; where they two shall be one forever. That is true marriage, for it is the marriage of Spirit with Spirit. Their love is woven into a woof of gold, that neither time, nor death, nor eternity can sever.—*The Eclectic.*

LOOK TO HEAVEN.—The bereaved soul looks its heavenly parent in the face all the more clearly because of his chastisement. Sacred, indeed, then, is that heart-fire whose presence gives happiness on earth, and even whose extinguishment serves to open the vision to the eternal glory of heaven!

## CHRIST AS REFORMER.

Jesus Christ was, in the highest sense of the words, a moral and religious reformer, the open and uncompromising, exposed to all the hazards which may ever attach to this character. The Jewish religion had become grossly corrupt. It was other forms of superstition have been, little more than a religion of substitutions for holiness and virtue; not leading men to goodness but furnishing them with some other imaginary means of attaining the favor of God. Now when, in any case, a reformer exhibits the true character of such substitutions, and presents to view the real requirements of religion, the natural effect will be to those who have founded their pride upon the former, to regard him as profanely endeavoring to destroy men's reverence for what is sacred. He will be viewed by them as an enemy to religion; for he is an enemy to what they have thought religion.—They will regard him with deep-felt hostility; for he is destroying the support of their self-satisfaction, and of their estimation among men. Their worst passions will be arrayed by their bigotry in the disguise of religious zeal. This was eminently true as regards the Jews. With what feelings must the Pharisees have heard a teacher, who assuming the most decisive tone of authority, announced to them that they were hypocrites and sinners, deceiving themselves and their followers? How must they have listened to one who called upon them to acquire that holiness which they had no doubt of already possessing, through the hard way of humility, repentance, and entire change of character? How many of them could be expected to become the disciples of such a teacher? And must have been the bitterness and exasperation of those who did not?

In what state of mind were they to estimate fairly the evidence of his divine mission? Their strongest passions were exasperated; their deep-rooted prejudices were assailed; and the whole force of these were turned against him. Even their wavering apprehensions, if any such were felt, that his claims might be well-founded, only served to increase their alarm and agitation, and consequently to give new strength to the feelings which they had no power to subvert. The state of mind which existed in the Pharisees must have been common in a degree to most of the Jews. The system of doctrines and duties taught by Christ was at variance with the inveterate errors of his countrymen. The alternative was either their becoming as children they should surrender these errors, having implicit faith in Christ as teaching by the authority of God; or whether they should cling to and defend them, regarding him as an impious innovator. The latter was the character which many of the Jews ascribed to Christ.—The fact is evident from his own discourses, that he insisted on his connection with God as his messenger and representative, and for the variety of forms in which he presented this truth. It is clear that his enemies were under such a strong delusion as to imagine themselves defending against him the cause of God and of God's people. Their feeling of hostility broke out repeatedly with particular violence, when by an intentional disregard of the ceremonies which they thought of high importance, particularly a superstitious observance of the Sabbath, he showed of how little account he esteemed them. An enemy of their faith, a despiser of the traditions, one who made no account of that scrupulousness of conscience which paid tithe of mint and cummin, but who denounced as hypocrites those holy men whose authority had been most respected; a teacher who taught not as those who had made the law their study; a contemner of religious ceremonies; a breaker of the Sabbath; a companion of tax-gatherers and sinners; a pretended Messiah who came not to deliver his chosen people, but as a prophet of evil, denouncing the destruction even of Jerusalem and these people—it was thus that a bigoted Jew must have regarded Christ; and what strength of evidence could prove to him that such a one was a messenger from God? "He casts out the demons that is the prince of the demons." This was not a timid solution of the difficulty which his mission presented; it was the strong expression of feelings which possessed those by whom it was uttered.—*Norton on the Teachers.*

## THE FOUNTAIN OF KNOWLEDGE.

A GERMAN LEGEND.

Early in the morning, the good god Balder, led his children around him, and sent them into the Earth, there to remain until the day past.

"Go," he said, "and dwell among men. We there for good or evil, seems best to me, at when the evening is come, return; and I will reward you according to your deeds."

Then gave the god to each a portion of the water from his magic fountain, which they had to convert into whatever they most desired on Earth. So they departed.

The day was long, but at last the Night came, and the children of Balder passed through thick cloud, one by one, and came home.

"Hasten, oh, Siegfried!" said the god, "thy mighty hero child! To thee gave I the largest portion of my magic fountain. How hast thou used it with the children of men?"

Then said Siegfried:—

"Thy children of Earth are weak, O Balder! From thy magic gift fashioned I a sword that glittered, and called it Strength. I gave it to them, yet they forgot the power came from thee. I murder and rapine rule now on Earth."

"And thou, Hugo," said the god, "hast also wrought evil, and not good, among my children."

"The dwellers on Earth grew mighty in their own eyes, oh, king, and from the water of knowledge I distilled a black and brilliant liquid, and called it Doubt. Whosoever drank thereof, he saw only the evil side of things, and was blind to the good, but they could not see the light, for they face shining on every part, and therefore their temple hangs a shadow which they cannot banish."

"Woe is me!" said Balder. "Behold! my children have cursed men, and not blessed them; thou, Freda, oh, weak, yet well beloved, thy portion was the least—what hast thou done?"